

574 the pass immediately relayed the news outside the pass. Within a short time Ta-i came to greet us with a group of more than ten white Lolo slaves in an impressive procession. He brought [537] with him two roosters as a present for a feast and told the interpreter to give us his humble regards. I was surprised that the same Ta-i who had been described to me by the Han-Chinese of Lei-po as fierce and cruel should turn out to be so subdued and polite in our presence. It is obvious that people act differently under different circumstances. No matter whether one is a Lolo or a Han-Chinese, he acts kindly or unkindly depending upon whether he considers the other [21] a friend or enemy.

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[567] Leadership in the clan village is secured through personal ability, but it also depends upon the amount of support one gets from members of the clan. Generally there are only very few black Lolo in the village, the white Lolo being the majority. The relationship between the two groups will be discussed in Chapter 7, "Class." It suffices to state here that the black Lolo constitute the ruling class and the white Lolo the subject class, and that the class distinction which comes from birth should not be confused or neglected. In Lolo society, a black Lolo considers as slaves not only the white Lolo in his clan, but also those outside the clan. Similarly, a white Lolo, besides serving his own black Lolo master, has to serve any other black Lolo. On the other hand, as white Lolo families far outnumber black Lolo families, even though they recognize all black Lolo as masters, they have considerable influence in the determination of black Lolo leadership. Because of their number, their opinion becomes public opinion.

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[597] In the region beyond Wu-chio about some 15 li west of Lei-po is located the village of the Sinicized Hu clan. When Hu Hsing-min was young, his granduncle [father's father's younger brother; see footnote, p. 25] had no children, and so his grandaunt of the Wu-p'ao family adopted her elder sister's son, A-cho T'ieh-mu, and brought him up in the family. After the death of the granduncle, the grandaunt of the Wu-p'ao family intended to make T'ieh-mu an heir to take charge of the Hu village and to manage family properties. T'ieh-mu was quite smart and capable, but the white Lolo refused to obey him; following the Lolo custom, they all rose to support Hsing-min as their leader and succeeded in driving T'ieh-mu out of the village. When Kuo Shun-chih of the Lei-po county was in charge of the government military training camp, Hu Hsing-min enlisted and became thoroughly Sinicized. He was friendly toward the Han-Chinese and contributed a great deal in the

159 attempt to open up communications between Lei-po and Huang-
 622 mao Kang. He used all means to make friends with the Lolo of
 557 the En-cha branch to expand his influence. Furthermore, be-
 177 cause of his Sinicization, he adopted the Chinese custom of
 worshipping ancestors both in the direct and the indirect lines
 [i. e., the line of his granduncle, as well as the line of his
 father]. Besides his first wife from the Li-ch'ü family, he
 [595] took another wife from the Wu-ch'i family in the hope of con-
 tinuing his granduncle's lineage, making his second wife stay
 with his grandaunt of the Wu-p'ao family. Hsing-min had good
 connections with different Lolo branches and his reputation and
 influence grew day by day. The strong family background of
 his two wives further enhanced his influence. Because of his
 multi-connections with the Lolo and Han-Chinese, he became
 one of the very successful Lolo leaders. Whenever the Han-
 Chinese living in the Lei-po area mention Hu Hsing-min's
 name, they all show great respect and admiration for him.

621 Wu-chio is quite different from other un-Sinicized Lolo
 177 areas in that it is near a Chinese city and has been developed
 563 by the Han-Chinese. Its inhabitants are all Sinicized Lolo with
 occasionally some Han-Chinese families living amidst the Lolo,
 so that it can hardly fail to have Chinese influence in its social
 organization. It is an important communication center between
 the Lolo and Han-Chinese, as well as an important pass to Ta-
 liang Shan. [22] As such, it will be difficult to reduce the ten-
 sion between the two groups without an intelligent and capable
 leader in charge of the place. Hu Hsing-min died about five or
 614 six years ago and was survived by two wives and their young
 622 children. The wife from the Li-ch'ü family (Li-ch'ü shih) had
 627 two young daughters, and the wife from Wu-ch'i (Wu-ch'i shih)
 had a son still in infancy. Trouble soon started with the loss
 of the great family leader. Hsing-min had a younger uncle
 [581 [see footnote, p. 25] in the paternal clan by the name of Hu
 587] Ch'ang-pao, who intended to marry Li-ch'ü shih in order to
 succeed to Hsing-min's position. According to Lolo custom,
 the wife, after her husband's death, could marry his brother,
 his paternal younger uncle, his brother's son, or others. But
 [674] Li-ch'ü shih did not want to remarry, and so she secretly
 asked her younger brother to kill Ch'ang-pao. The latter's
 family was weak and had no male member, but his elder ma-
 ternal cousin [mother's elder brother's son], named Wu-ch'i
 Ku-pao, announced that he would avenge Ch'ang-pao's death
 and led his clan members to Wu-chio to engage in a feud. There
 were several attacks and counterattacks with casualties on

585 wealthy families. Polyandry is prohibited in Lolo society; but because of their loose sexual concept, polyandry is sometimes secretly practiced. Young girls in their teens could have free
[836] love and intercourse with young men, especially male cross-cousins with whom they disport and have fun. This will be discussed in more detail later on.

595 [55] Polygyny is often motivated by the political ambi-
557 tion of Lolo leaders who want to expand their influence through the connections of their wives' families. Hu Hsing-min, for example, was one of them. Considering that the influence of Li-ch'ü shih's branch alone was not strong enough for him, he also married Wu-ch'i shih to increase his power and status through connection with the Wu-ch'i branch. In a Lolo polyg-
595 nous family, wives have equal social status. They call each other sisters. Without regard to their own ages, the first wife is the elder sister and the second wife the younger sister. Each wife has a separate household and property, unlike the Han-Chinese, among whom wife and concubine stay together but have unequal social position. Before the Lolo man takes a second wife, he has to appease his first wife by offering her oxen or sheep, or sometimes a horse. He also has to reach
[607] an understanding with his wife's brothers by entertaining them with food and wine. Without their consent in advance, he may run into trouble and have disputes that will develop into a clan feud.

581 As a whole, these marriage practices not only regu-
late the Lolo's sexual life and their kinship and clan structure, but also their daily behavior and even their political and economic activities. The marriage relationship has the same importance in Lolo society as in other societies. Marriage is the biggest event and the most important transitional stage in life as a young man and woman go from love to marriage and from marriage to the establishment of the family.

000 Adolescence is the beginning of the sexual period, during which, no matter whether male or female, all are eager to act. But every society has its own traditions, and the behavior of the male and female is subject to their influence.

582 Lolo customs prefer early marriage. The woman's marriage-
able age is usually odd-numbered, the favored age being nine, eleven, thirteen, fifteen, seventeen, and nineteen. During
322 her childhood the girl usually keeps her hair in a single braid
884 behind the head. At the time of marriage, she changes her hair style to two braids doubled up on the head. Therefore, a double braid and a single braid serve respectively as symbols of the married and unmarried women. But if a girl is